

# Zion's Herald

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## Zion's Herald.

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### O CITY OF MY LOVE!

"When He saw the city He wept over it."

REV. ARTHUR J. LOCKHART.

O city of My love, Jerusalem!

Thou sittest as a queen, with diadem

And mantle on;

O city of My heart—I see thy glory gone!

O city of My love, Jerusalem!

In mourn for thee, and worship's richest gem

Of snow-white stone;

See the foe rush in, and thou art overthrown!

O city of My love, Jerusalem!

In mourn for thee, but more I mourn for them—

Thy sons, self-willed,

And filled with hate. Behold! their awful

doom fulfilled!

O city of My love, Jerusalem!

I came to save—I came not to condemn;

To gather thee,

As bird her brood, I came—but ye would

none of me!

O city of My love, Jerusalem!

Hast thou but known the things revealed

to them?

Whose hearts are wise;

But they must now be hid forever from thine

eyes.

O city of My love, Jerusalem!

I see thee sit without thy diadem

And queenly state;

Behold, thy house is left unto thee desolate.

### SOME BOOKS OF THE SEASON.

BY REV. DANIEL CURRY, D. D.

We are coming to the Christmas holidays, which constitute the publishers' and booksellers' harvest season. The specialties for the season—illustrated works and juveniles—appear to be even unusually abundant, and of a higher grade of substantial value as to both matter and style, than at any previous time—which is certainly an agreeable fact, for these books are not only for amusement, but also for instruction, and especially in both taste and morals. There are, also, some decidedly valuable new works appearing of a solid and substantial character, to some of which I propose to pay my respects at this time.

"Echoes from Palestine," by Rev. J. W. Mendenhall, A. M., Ph. D., is a portable volume of 736 pages, large 12mo (Walden & Stowe, publishers), decidedly well printed, and in letter-press type especially excellent. The writer is a member of the North Ohio Conference—I see that he is at the head of his delegation to the General Conference—rather a young man, somewhat given to writing, and certainly not without aptitude in that direction. The plan of the book, the writer's ideal, is somewhat unique. It is not a book of travels, though constructed on the framework of journeys through the Holy Land (in 1881), with notes of places and objects; but these are but the shell, while the kernel consists of reflections, and discussions, and illustrations (pictorial or argumentative), disquisitions and theological opinions, lumped upon this framework of local and historical associations. The range of subjects thus brought under notice is exceedingly broad, extending from the identification of some minor historical locality, to the theory of Christ's temptation, and the problem of evil, "Satan interpreted," and "the ministry of angels." It is refreshing to observe with how much confidence young writers sometimes approach such subjects; perhaps it is well that they do so while young, for they would not later.

Though almost everything seems to be old in Palestine, yet few other countries are so prolific of matters both novel and surprising; and any intelligent delineation of its many subjects, or discussions of their characters and relations, cannot fail to find appreciative readers. The wilderness, Jerusalem, Samaria, Nazareth, the Sea of Galilee, and the

"Border-land," each in its turn, is made the centre around which are grouped local and historical records, with side-thoughts, very full and elaborate, somehow associated with the several localities. At the Dead Sea the writer is led to discuss the geological history of the region, with a passing paragraph on Lot's wife. At Jerusalem the question of the architecture of Solomon's temple comes into view, and whether or not it was an "inspiration." At Samaria, the subject of the "lost tribes" comes to the front; while Nazareth opens up a rich platter of speculations, meditations, legends and poetical fancies about the home-life of the Virgin and the child life of the Christ. As a scene-painter the writer is clearly a Raphaelite. His drawings are all attractive, and apparently eminently truthful, which is quite the opposite of the hitherto prevalent fashion of delineating Scriptural places and scenes. But when, as he nears the end, the writer glances down the future, and assumes the role of the prophet and an interpreter of prophecies, we must beg to be excused from following him. Whenever Apocalyptic interpreters shall so far agree among themselves as to form proximately definite schools, then the initiated will be at liberty to choose among them. The race at present seems to be a veritable go-as-you-please, and every man makes a way for himself.

The book is a veritable thesaurus of Palestinian themes, linked together, in many cases, by rather remote associations; and the disquisitions are, many of them, learned, able, and of vital interest. It is not a book to be read through hurriedly, but it will repay a leisurely stroll among its chapters.

"Biblical Hermeneutics" is the leading title for learned readers, while "A Treatise on the Interpretation of the Old and New Testaments" is the same thing rendered in the language of the people, of a noble octavo volume of nearly 800 pages, of which Rev. Milton S. Terry, S. T. D., is the author, and Phillips & Hunt, of the New York Methodist Book Concern, are the publishers. The above is the designation of this single volume, but by a prefixed general title we are informed that this is Vol. II (Vol. I is Harman's "Introduction to the Holy Scriptures") of a "Library of Biblical and Theological Literature," with Dr. G. R. Crooks and Bishop J. F. Hurst for editors; which "Library," we learn from other sources, will extend to eight or ten volumes, all of which are said to be in that uncertain state of "becoming" which publishers designate as "in preparation." The title fairly indicates the ideal of the work, which is also quite well wrought out in the fabric, both comprehensively and with great fulness of details. The work shows signs of having been clearly foreshadowed in the writer's mind before its execution was begun; and then it has been carried out to completeness, with all requisite industry and patience. This is clearly the proper method for book-making, if literary completeness is the object to be pursued; but because most readers prefer short treatment and small volumes, and publishers are especially deferential towards the wishes of buyers, great condensations, and perhaps somewhat of omissions, are more to be desired. The volumes of this "Library" were all measured in advance on the publishers' Procrustean bedstead, which allowed only 500 pages; but it seems that Dr. Terry has effectively kicked out the foot-board, and to what length the future volumes may grow passes conjecture.

The work is in three parts. The first, which is introductory, after a chapter of "Preliminaries," treats of "Other Sacred Books," "Language of the Bible," "The Hebrew Language," "The Chaldee," "The Greek," "Textual Criticism," "Inspiration," "Qualifications of an Interpreter." These chapters fill about 160 pages. The second part embodies "The Principles of Biblical Hermeneutics," which is really the subject-matter of the work. The treatment is comprehensive and thorough, and whoever expects to obtain its full value must read it slowly, with frequent pauses, to adjust its parts in the mind and to fix the points gained, in the memory for future use. A second reading will in most cases be desirable. The thirty-four chapters of this part, each devoted to its specific subject, fill over 400 pages. Part third, devoted to the "History of Biblical Interpretation" (nine chapters, 170 pages), is learned, curious and valuable, but only of secondary interest to the learner. In our examination of this grand volume we have been affected in opposite direction by its fullness and magnitude, but in respect to the quality of the work done, nothing less than decided commendation can do it justice. As a hand-book for young ministers in pursuing a course of study, it is too large by more than half; as a complete treatise it perhaps would be difficult to abridge it without marring it; and yet, in its present form, its redundant wealth of matter will be likely to prove its chief obstacle to success. But, considered only in respect to what it is, this work is one that reflects great credit upon all parties concerned in its production, and especially upon its author, who, though scarcely no longer a young man, has certainly both acquired a vast store of special Biblical learning, and also great facility as a writer of pure, plain and idiomatic English.

Lee & Shepard (Boston), Charles T. Dillingham (New York), are bringing out a variety of miscellaneous books, as to which they probably did a good account in their ledgers. One of these, "Fore and Aft; a Story of Actual Sea Life," by Robert B. Dixon, I found myself reading quite beyond the limits to which writers of book notices usually confine themselves. It is evidently just what it purports to be—a personal experience of sailor life by a New England young man, of better character and antecedents than most sailors. It belongs to the same class with Dana's "Before the Mast," and Nordhoff's three volumes—"The Man of War," "The Whaler," and "The Merchant Vessel"—and that classification is high praise.

AMERICAN CHRISTIAN WORKERS IN IRELAND.  
BY HIBERNICUS.

For a considerable time Ireland has had an unenviable notoriety throughout the civilized world, but for obvious reasons she has attracted exceptional attention in America. It has too often been her misfortune in recent years to be visited by her sons or sons' sons from across the Atlantic—commonly known as "Irish Americans"—as apostles of sedition, anarchy and outrage. Just at present she is favored with the presence of a more welcome class of visitors from the "new world," who have come as the heralds of temperance and charity, to promote "Glory to God in the highest, and on earth peace, good-will toward men." All such we "bid God-speed." May their number increase, and their success be yet more abundant and manifold!

In our brief account of the labors of some of the most prominent of these, the "first shall be last, and the last first." The latest arrivals of this class on our shores have been Messrs. Moody and Sankey, accompanied by Major Whittle and Mr. and Mrs. McGranahan, who arrived at Queenstown, near Cork, on board the "Alaska," the greyhound of the Atlantic, on Tuesday morning, the 9th inst., after an extremely quick passage. None of these is a stranger in this country; all have been here before; all are welcome again. Messrs. Moody and Sankey first visited it in 1874, after their very successful campaign in England and Scotland, and labored with much acceptance and good results for several weeks, chiefly in Belfast, Derry and Dublin. On this occasion the first convention of ministers of all evangelical denominations was held in Dublin, which has since broadened into a united Christian convention, held annually with unabating interest in the Christian Union buildings, Dublin. Less than a year ago these evangelists returned for a short period to Dublin and Belfast, where their efforts were again crowned with

much success. At this time social unrest and political agitation prevailed, especially in the south and west; and the idea occurred to some gentlemen, chiefly connected with the Evangelical Alliance, that, inasmuch as the religion of the people has largely to do with the woes and difficulties of the unhappy country, Messrs. Moody and Sankey should be requested to undertake an evangelistic mission in those parts. They were not then able to comply with the request, but promised to land at Queenstown, en route for London, in the present autumn, and carry out the programme suggested.

In anticipation of their coming, extensive preparations have been proceeding for some time. At Limerick, where they opened their commission, and have just completed a six days' mission, ministers and laymen of all the Protestant churches cordially rallied round them; the Theatre Royal, capable of accommodating about 2,000, was secured for the main services; other buildings were utilized for overflow meetings as required, and three diets of preaching took place daily with constantly increasing attendance and deepening interest. In Cork, whither they have just gone, still more elaborate arrangements have been made, and it is estimated that the incidental expenses of holding the ten days' mission in that city will be about \$4,000. After concluding at Cork, they are to proceed to Waterford, and will probably complete their Irish campaign by attending the Dublin Christian Convention, appointed to be held on the 29th inst., and three following days. The effect of all this effort, not only directly on the spiritual life of Protestantism, but also on the moral and religious condition of our Roman Catholic countrymen indirectly, is awaited with intense and prayerful interest.

Of late there has been a vast increase of temperance sentiment and practice, chiefly owing to the Blue Ribbon Gospel Temperance movement. At the time of writing, Mr. Thomas E. Murphy is engaged in a total abstinence crusade in the "Maiden City," under the auspices of the Irish Temperance League. Young, eloquent, energetic, enthusiastic, and generally attractive, he is just the man to popularize and lead on such a work. He has already held a series of successful meetings in Belfast, Ballymena, Limerick, Cork, Newry, and hosts of other towns and villages, and the demand for his aid still continues. In Belfast alone over 40,000 persons signed the pledge. Dublin had the advantage of the labors of his well-known father, Mr. Francis Murphy, accompanied by Mr. and Mrs. Wilson, as musicians, about a year ago, when large numbers were recruited into the ranks of total abstinence.

Nor must we omit to mention the fruitful labors of Mrs. Caldwell, wife of a minister of the Methodist Episcopal Church, U. S. A., on behalf of both temperance and the Gospel. Having come, in the first instance, in quest of bodily health, Mrs. Caldwell has found a door providentially opened for her preaching and lecturing, chiefly under Methodist auspices, and has remained to be a blessing to many. She is a fine specimen of a cultured public speaker, womanly and lady-like withal.

It may be added that the trio already mentioned—Major Whittle, and Mr. and Mrs. McGranahan—are expected, as soon as Messrs. Moody and Sankey shall have left for London, to evangelize several towns in the north. They passed over the same ground on the same errand a few years ago, and left behind some excellent impressions. Major Whittle's doctrine was especially palatable to people of a Calvinistic bent, but he was useful notwithstanding.

Ireland, Oct. 16.

The Foreign Exhibition Association issues a very full catalogue, illustrated with portraits of the officers of the Association and of foreign rulers and official visitors. It has been compiled by the secretary, Gen. C. B. Norton. Forty-five different nations are represented in the great Fair, and full lists are given of their chief articles on exhibition and sale. The catalogue contains, also, much information in reference to the history and statistics of the different nationalities. It is nearly printed by George Coolidge, and is sold by the newsmen and at the Fair. Price, 25 cents.

## INTER-SEMINARY MISSIONARY ALLIANCE.

### Fourth Annual Convention.

BY G. H. L.

This Alliance, founded four years ago for the lofty object of guarding the students of our seminaries of every denomination from forgetfulness of their spiritual calling, and for increasing their interest in the work of spreading the Gospel in home and foreign mission fields, met at Hartford with the Connecticut Theological Institute on Thursday, Oct. 25, and continued till Sabbath evening following. All its meetings were excellent, and the earnest prayers of many, previous to assembling and during the convention, that the Holy Spirit be manifestly present, seemed to be abundantly answered. It was good to be there.

At three o'clock Thursday afternoon, the number of young men which afterwards swelled to 345, met in the historic Centre Church, and in an hour had become mutually acquainted and ready for the work before them. Being at last called to order, the business session that followed was introduced by about twenty minutes of earnest prayer for that promise of the Father without whom we knew the Alliance would fall of its object. Mr. Janvier, a devoted and earnest follower of our Lord, led in this meeting, and in it the tone of the convention was struck. In the business session permanent secretaries for this convention were chosen: Mr. Wadsworth, of Drew; Hitchcock, of Chicago Congregational; and English, of Princeton. One or two other committees were appointed, and the question as to where the Alliance should hold its next convention was unanimously decided in favor of Princeton. This first session was closed with prayer, and the delegates returned to the hospitable homes so generously opened for them in the city.

Thursday evening, at 7.30, a large audience gathered in the Centre Church, and after appropriate opening exercises, listened to the address of welcome from Prof. Llewellyn Pratt, D. D., of the Hartford Seminary. He was listened to with great interest, as he unfolded the reason why, not only on his part, but for the Seminary and city, he could welcome the consecrated young men before him. His reason lay in the excellence of their object, and in the grandeur of their prospect. He quite envied them their duty of carrying out into the twentieth century that Gospel which had acquired such force and increase during the nineteenth; and he spoke fervently of the hope with which this generation must look into the opening century, for which all preceding centuries had been preparing, both on the side of the Gospel itself, now better known than ever and more widely appreciated, and also on the side of the nations, the last of which, Corea, had burst the fetters of its hermit life, and opened its gates to the light of the Sun of Righteousness. Its effect on the Alliance was not only to make them assured of their welcome, but to prepare them with enthusiasm for the work before them.

The closing and especial feature of the evening was the eloquent address of Rev. A. J. F. Behrens, D. D., of Brooklyn, on "The Principle of Christian Missions." He was closely followed by his audience as he led them along in an elaborate discourse, faithfully prepared, though delivered without manuscript. He first defined "principle" as not only the cause of missions, but itself the motive thereunto, and went on to say that in order to prompt and inspire such an enterprise as Christian missions have proved to be, their principle must possess three characteristics: First, that it be divinely authoritative; second, reasonable; and third, efficient. Divinely authoritative, because without the royal imprimatur no authority can attach to our commission; reasonable, because without this it could not be from God, nor awaken enthusiasm in the messenger; efficient, because, what hope or assurance in such a work could the laborer have, who saw not in the nature and word of God and the page of history alike the convincing evidence that his labor is not in vain in the Lord? Such a principle, meeting all these requirements, is this: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor, for that which is good unto edifying; for Christ also pleased not Himself." Here was a "not," imperative even over the God-man, and the earnest speaker displayed the heavenly authority of this noble Pauline principle, its accordance with the highest human reason, and its certain historic efficiency. He was thoroughly enjoyed and appreciated, and not the less when he encouraged the young men to make this principle their own as their Master had done.

After the audience was dismissed, the Alliance held a short business session before final adjournment for the night. Friday morning, at nine o'clock, the convention reassembled, and after the usual devotional exercises and some brief business, listened to a paper on "Lessons from History of Missions," by Mr. C. L. Goodrich, of Yale Seminary. The paper was very good and read

in a pleasing manner, but the discussion which it introduced was of even greater interest, as one after another members of the Alliance unfolded the lessons to be learned from the long history of Christ's missionary cause. Some of the speakers anticipated a little the subjects reserved for a later hour in the convention, when they drew lessons from the great work which was done in the seventh, eighth and ninth centuries, and compared the immigration of those days and the work demanded then, with the greater immigration of our own time and the need of laborers in our own West; but all spoke well and to the point.

Following this was another paper, and its subject, "Moravian Missions." The essayist treated this ever fertile subject excellently, and glowed with the warmth of his topic as he pointed out the marvelous self-sacrifice, spiritual-mindedness, and great results of the Moravian brethren; and his hearers too were kindled by the enthusiasm of his words when he declared this wonderful band of devoted disciples "not an illustration only, but a prophecy of the future church." The discussion following was animated and well sustained, and it was quite clear that, in the mind of the Alliance, the church which settles down in contrast to the Moravian and evangelistic spirit, into missionary indifference, is (to use the words of Rev. Joseph Cook) deserving rather of the name of a "religious club house" or "social preserve," than the holy title of "the church of God."

After prayer and the business part which it followed, the morning session was closed.

Friday afternoon, the session extended from half-past two till nearly six o'clock, and was introduced with fifteen minutes of prayer, continued by an address from Rev. Mr. Cunningham, on India; he was followed by Mr. C. A. Bunker, of Garrett Biblical Institute, who read a paper on the "Departments of Foreign Missionary Labor and their Requirements." An interesting discussion ensued, occupying all the time allowed. Rev. Phillips Marsh, missionary from Bulgaria, then addressed the Alliance. He was followed by Rev. J. C. Davidson from Japan, and after about a quarter hour of prayer, the convention adjourned till evening.

In the paper above alluded to, Mr. Bunker displayed the different departments of missionary labor abroad, in a lucid style and after evident study, dwelling somewhat emphatically (by way of illustration) on the department of woman's labor for woman; and that which he justly considered the crown and end of all the other departments—the direct utterance of the Word in public and from house to house.

Rev. J. C. Davidson congratulated the Alliance on the work they had accomplished within two years, in having given the impetus to one of his fellow laborers in Japan, which took him to that foreign land. He spoke with great vivacity and speed, yet he was earnest as he depicted the state and needs of the immortal beings among whom he was glad to be laboring in Japan.

As Rev. Richard Newton, D. D., of Philadelphia, had consented to address the Alliance on Friday evening, the body of the house where this was to take place was as early as half-past seven o'clock quite comfortably filled. This was in the North Baptist Church, a house capable of easily seating from eight to ten hundred.

After appropriate introductory services, including an anthem beautifully rendered by the quartette of the church, the venerable speaker took the stand and delivered the address of the evening. His theme was, "Paul, the Model Missionary," and his method of development: First, to find Paul's principle. This was, "obligation to all men" (Rom. 1: 14). The foundation of this principle lay in the purpose, the command, and the love of God Himself; and the speaker asserted that not some abstract and so-called eternal principles were the basis of law, but that the will of God itself was ultimate, and that the command which expressed this will was that from which the model missionary drew his principle, and which had ordered the evangelization of the world. The extent to which this principle was applied, was in Paul's case "as much as in me lies;" and as far as the world is concerned, was indebtedness to every nation under heaven. The following portion of the address illustrated the principle operating in other examples, such as Williams, Moffat and others; and in closing, the young men were warmly and earnestly exhorted to hold before them the example of him whom both Scripture and history seem to indicate as the model missionary.

After the dismissal of the audience by the benediction from Rev. Mr. Evans of this city, and a short business session, the Alliance adjourned for the night.

Saturday morning, after devotions beginning at 9 o'clock, Mr. J. W. Duffy, of Hamilton Seminary, read what many of the delegates enthusiastically called a "magnificent" paper on "Needs and Methods of Western Frontier Work." The discussion that followed it was so animated and inspiring, that the allotted time was lengthened by special vote of the convention. Rev. Mr. Eels, for forty-five years a missionary in Oregon, congratulated the convention on the

paper just read and the excellent spirit of their discussions, and spoke of his own long experience in the cause, of God.

The other paper of the morning, read by Mr. W. E. Stahler, of Gettysburg Seminary, on "How to Arouse and Maintain Interest in the Churches," excellently sustained the spirit of the morning, and this session was perhaps unanimously regarded the most excellent and instructive of this convention of the Alliance.

The Saturday afternoon session was mostly occupied by an address from Mr. C. K. Ober, on the work of the Y. M. C. A. in our colleges; a speech by Rev. Dr. Bliss, of Constantinople, and the closing business of the convention.

Dr. Bliss asserted the peculiar pleasure with which our missionaries abroad watch all the work of the church at home, and pray for her welfare in whom they find their encouragement and reserve power. He has been largely engaged in translating the Bible into the Turkish dialects, and reports 1,228,000 copies of this mighty book distributed in Turkey during twenty-five years' labor, and this in thirty different languages found in Turkey; 100,000 copies sold to the Moslems for what they can afford, though it be only half the price of the book. He affirms that their purchase not only shows, but increases, their interest in the sacred volume.

The business with which the Alliance was then engaged was, listening to and adopting the reports of their committees, and discussing the necessity of revising the constitution, according to the suggestion of the convention committee. Closed with prayer, and the benediction by Rev. Mr. Eels.

Saturday evening, at 7.30 o'clock, the Asylum St. M. E. Church was well filled to hear the address of Dr. A. A. Hodge, of Princeton, on "The Call to Foreign Missions." The singing of the Alliance, which all along had been excellent, seemed especially thrilling this evening, as the more than three hundred young men, nearly all singing in unison, filled the house with the old songs of Zion, worth-while and praising God.

In introducing his address Dr. Hodge declared and exhibited his warm interest in the home as well as foreign missions. He then showed that which is termed the "call" to mission work is not always some direct spiritual suggestion and impulse, but consists of four things: qualifications (spiritual, intellectual, physical), opportunities (freedom from being bound by any peculiarly of domestic arrangements, paternal objections, etc.), comparison (of field with field, and of one's self with each), and full spiritual consecration to the one work of God among the perishing souls of our race.

Sunday afternoon, Dr. L. T. Townsend, of Boston, preached a very superior sermon on "Old Testament Types of Orthodoxy and Liberalism—Micah and Jerehiah" (1 Kings, chap. 22). In Ahab, said the preacher, we see the man who demands what is pleasing, regardless of the truth; and in Jerehiah we see the man who is willing to meet this demand. In Jerehiah we see the candid seeker for truth, preferring it to everything; and in Micah, his counterpart, the man whose principle it is, "As the Lord liveth, what the Lord saith unto me, that will I speak." He would declare sin wide-spread, and denounce it. He would preach God's requirement of man. He would speak of no evidence in Scripture of a probation after death. He would cry "Repent," and would speak of the end of the world—a proposition, by the way (said the preacher), that scientists of even this day dare not smile at. The sermon concluded with "a parable," in which the hearers were cautioned against trying the perfumed but unseaworthy hulk of Liberalism on the voyage which succeeds the journey of this life, but rather to take the stouter though less pleasing craft which already has made the voyage so many times in safety. We may well adopt safety in place of courage and optimism.

Sabbath evening, at 7.30 o'clock, the Alliance and a large audience gathered in the Asylum Hill Congregational Church. Dr. A. J. Gordon, of Boston, addressed the audience on "Preparation for Service." He declared this to be just that which the Saviour received, viz., the baptism of the Holy Spirit. He spoke simply but impressively; and after the audience was dismissed, conducted a "consecration meeting" of great warmth and interest until, at ten o'clock, the young men were hardly willing to let him go. He had gained their admiration and respect, and seemed the very man to bring these meetings to a close as successful as their whole course had been.

A telegraphic dispatch from Middletown announces the death of Rev. William Francis Smith, son of Rev. John Mott Smith, professor of the Latin and Greek languages at the opening of the University in Middletown, in 1831. He died there in the succeeding year, and his last lies in the college cemetery. His son graduated at Wesleyan in '42, and was a tutor in college in '46, having previously taught in different places. He preached for a number of years in the New York and New York East Conferences, and became a supernumerary in '81. Since that time he has resided in Middletown, teaching and preaching as his ennobled health permitted.











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"Of all the papers taken by me, none is read with greater interest and profit than ZION'S HERALD. It is a constant inspiration to the highest and best Christian living. My wife and children welcome its coming and devour its contents from week to week with a keen relish. We are in constant receipt of similar testimonies. Will our readers speak of the merits of the paper to their neighbors, that they may take advantage of the publisher's liberal offer to new subscribers? See 8th page.

## Zion's Herald.

WEDNESDAY, NOV. 7, 1883.

To say, "I go," to God's command, "Work in My vineyard!" is a very easy thing to do. Every member of the church has said it often, but too many, like the son in our Lord's parable, have been doing nothing to persuade anybody to enter the kingdom of Christ. Alas! what will such souls do in their day of doom? What defense will they offer? They can have no available plea, because all of them, even the weakest, can at least try to win converts. Hence Wisdom crieth to them, "Keep your pledges. Repent of your past neglect and go into the vineyard. The Master waiteth to greet thee, and to pay thee thy wages. Go!"

Noble minds appreciate and praise the merits and work of other men, but ignoble natures find mean delight in speaking lightly of their fellows. Little do the latter imagine how loudly they proclaim their own narrowness when in reply to words praising some humble worker for his success in winning souls, they say, "O yes, he is useful, no doubt; but his converts are poor, ignorant people. In fact, he is such a small preacher that intellectual men never go to hear him preach." The men who speak thus, whatever their abilities, are not only narrow in soul, but they have assuredly lost their likeness to Christ, who, as one proof of His Messianic character, pointed to the fact that He preached His Gospel to the poor. Contempt of others is evidence of neither greatness nor piety, but of littleness and guilty pride.

There are young Christians whose resolution is impervious armor against the shafts of persecution, but who, through their unsuspected vanity, are vulnerable to flattering words and enticing caresses. To such disciples pleasure-loving acquaintances are apt to become what Vivien was to Merlin in the old British legend. That wise bard possessed a charm by which he could bring any man completely under his own power. Vivien, by cunning flatteries and vile arts, having won the secret of this charm from Merlin, put it forth upon him while he slept, "And in the hollow oak he lay as dead, And lost to life, and use, and name, and fame."

Thus runs the ancient legend, and thus falls many a modern Christian youth when worldly men entice him by hollow compliments, and by pretended admiration of his abilities, into the pleasures which never lead to virtue, but always from purity and peace into sin and guilt. If he to whom the world is thus paying court is wise, he will not listen to such false flatteries, but to the voice of Eternal Wisdom saying, "My son, If sinners entice thee, consent thou not. If he is foolish enough to be deaf to that voice, let him be sure that, once conquered by the wiles of society, he too will become "lost to life, and use, and name, and fame."

When a disciple of Christ is conscious of a mental recoil from his Lord's, "Be ye therefore perfect," he needs to search his heart for that unholy affection which is, most assuredly, the source of his recoil. The late Bishop Wilberforce when in this state of mind wrote in his diary, "I shrink deeply from the severe countenance of perfect devotion to God. Lord, have pity on

my miserable weakness; and yet while I so pray I am scarce sincere, for I fear being scourged into devotedness. Lord, give me a will for Thee. I wish earnestly that I more wished to be as a flame of fire in Thy service, passionless for earth, and impassioned for Thee." The "scourge" feared by this good man came and gave him a wound which neither time nor grace ever fully healed. It was the death of his wife, whom he loved with a love never perhaps surpassed by mortal man. And it accomplished the end he sought in his prayer, in that it made his subsequent career, as he had prayed, passionless for earth and impassioned for God and the church. How human was this experience! How like this good bishop too many shrink from perfect devotion to God! O foolish shrinking! What is such devotion but likeness to Him who is "the altogether lovely?"

God is terrible to those who contemplate Him only as an embodiment of infinite power; but to those who see that God's power is but the "arm of His love," the perception of His might only strengthens their trust. Yet when a Christian parent is bereaved of one beloved child, he is tempted to fear lest the power which took one lamb from his fold may take the others also. An eminent servant of God felt thus when he wrote, "The main struggle in my own mind, as to submission to God's will, is as to my other children. Instead of holding them looser and more at His call, I am conscious of holding them tighter, as a man might hold on an undergarment when the rough wind has torn off the upper." This very natural feeling, which every bereaved parent understands, can only find relief in regarding the stroke which cut down the beloved one as an act, not of mere power, but of love. Taking this view, bereaved parents can sing with Keble, in their hours of mourning:—

"Father and Lover of our souls!  
Though darkly round Thine anger rolls,  
Thy sunshine smiles beneath the gloom,  
Thou seek'st to warn us, not to confound,  
Thy showers would pierce the harden'd ground,  
And win it to give out its brightness and perfume."

### THE SUGGESTIVE LETTER.

We do not think enough of making the religious paper an evangelist. We leave this work to the pulpit and the meeting for social prayer. The newspaper usually gathers up the incidents of the week and remarks upon them. It publishes the gratifying items betokening Christian progress, and reports of the numerous religious conventions and conferences. It properly mingles these with thoughtful essays on themes of public interest, descriptive letters of pleasant tours, family miscellany, and defenses of revealed religion against the attacks of its foes. We do not often enough think of the paper as a direct spiritual tract that may reach the eye at a happy moment and arrest the attention of one who has not heretofore thought seriously of the claims of God upon him or of his spiritual peril. We may easily overlook its opportunities to aid one sincerely seeking to bring himself into harmony with God.

We are reminded of this as we open a letter which occasions this writing. It was even a greater surprise to us than a letter received while a pastor, in which the writer said, "In the midst of the sermon you preached on such a day [naming the text]. I was happily converted to God." It ought not to have been a surprise to an earnest minister that one should have been converted under a sermon, because for this very end Christ sent His servants into His vineyard. It was something of a shock to us, however, and made the office of the ministry ever after a far more solemn and significant work. So this letter to which we have referred was a surprise.

A correspondent in a neighboring State writes to express his thanks for the editorial articles, from time to time, upon the fundamental doctrines of the Gospel, especially upon repentance and the forgiveness of sins. The writer then goes on, with the most manifest sincerity, to refer to his own condition. He was formerly united with the church, but had been drawn aside by worldly temptations. Under the convicting light of the Holy Spirit he is overwhelmed now with shame as he looks back upon his course. He has resumed his private religious duties, and entered upon a new life. He is appalled by an apprehension of his exceeding sinfulness of his sins, and hesitates to trust himself for forgiveness upon the proffered mercy of God in Christ Jesus.

In this attitude he turns his eye to his family religious paper for aid. We cannot be too grateful that he has, from time to time, found a word in season. How rarely does it enter into the editorial mind that, among the tens of thousands whose eyes will fall upon his printed sheet, there may be not a few in the same interesting and critical condition as this writer. It has been well said, that every sermon should have a word of counsel to the sinner seeking to find forgiveness at the hand of God. Certainly, somewhere in the crowded columns of the

religious sheet, there should be a word of warning to the unforgiven, and an intimation of hope to the penitent.

In the instance of the writer of the affecting letter referred to, he seems to be troubled with the impression that a period of deep and heart-rending sorrow should intervene between his present condition and an active resumption of his public religious duties, the enjoyment of the privileges of the church, and a confiding assurance that his sins are forgiven. He is at some loss as to the full contents of the act of repentance. But not for a moment is he to delay the active discharge of his religious duties. The first, of course, will be one of frank, open and hearty confession before the people of God. He will enter at once into the Master's work, and renew his covenant at the sacramental table. Repentance, so far as it refers to a change of life, is immediate, positive and absolute. He deliberately and utterly turns from sin and worldliness, and moves in prayer, in humble service, in confiding trust upon the word of Christ as His Saviour, towards God, like the prodigal, weeping as he goes. Repentance, so far as it consists in sorrow for sin, will never be exhausted; certainly not in the present life. We may positively know our sins to be forgiven, but we never shall forgive ourselves. The more we love our Lord, who died for our forgiveness, the more grievous will the memory of our sins be to us. The acutest sense of our own unworthiness and ingratitude should in no wise hinder our present and confiding trust in Christ, that while we confess our sins and rest upon Him, He does, as the unfailing promise of Scripture assures us, "forgive our sins and cleanse us from all unrighteousness."

It is no virtue in us to nourish our sorrow and seek to exasperate our misery by dwelling upon it. We cannot improve our past lives by holding them up in our vision and permitting them to fill our hearts with horror or despair. Our case has been fully apprehended in the provisions of the Gospel which stretch to "the uttermost." The one indispensable thing to be done is, in our sorrow, to make the absolute consecration of ourselves, our time, our talents, our substance, to Christ—thoughtfully to do it and fully to comprehend all that it signifies, standing ready to obey His Word, and voice in providence, in everything—and then to rest unwaveringly upon His atonement. He "tasted death for every man"—that includes the writer of the letter. Upon this clearly revealed truth tens of thousands of souls, in similar conditions, have rested, and have not failed to find peace. This may come in all its sweet prevalence over the heart in the first acts of consecrated obedience. "If any man will do His will, he shall know of the doctrine." It is safe to leave any sincere, penitent seeker at this point. Christian biography is too rich in illustrations to permit us to doubt that any soul placing itself in these conditions will long fail of finding the peace of God.

### LUTHER—THE LION OF THE REFORMATION.

The Fatherland to-day is fairly palpitating with the spirit of Luther and the Reformation. When, a few years ago, the Lutheran Church of Germany began to call attention to the fact that the fourth centennial of Luther's birth was approaching, it was thought quite fitting that these direct followers of Luther's religious views should honor his memory in a brilliant manner on the return of a centennial day. But the ball has moved on and invaded one arena after another, so that now nearly all shades of opinion in civilized Christendom are stepping forward to claim a position in the grand pageants that are everywhere resounding to his honor. It is not, therefore, alone the churches of Protestantism that issued from the Reformation which are now doing him honor, but it is the churches of the entire Protestant world that are declaring that no era more glorious and far-reaching in modern history than that of the Reformation, which sounded the tocsin for human liberty everywhere as well as in the domain of the church.

The Catholic Church itself threw off a great burden of guilt as a result of the Reformation, and developed far more than before a certain meed of moral vitality and intellectual vigor. The condition of that church since the period of Luther, in comparison to that in which he found it, is vastly superior, as a result of his bold words and startling truths.

At present all Protestant Germany, no matter how various may be the shades, is joining in the great celebration, rejoicing that he was the emancipator of the human conscience from the tyrannical rule of a proud

hierarchy. Every one now, indeed, assumes the right to find in the work of Luther something that encourages him in the growth of intelligent thought and free action. The very free-thinkers of the period are claiming that it was he that broke the chains of religious unity to the advantage of free investigation in the realms of faith and science. In this sense Luther was the great popular tribune of the masses, and they ever since have made him their hero.

This grand qualification of the man has made him the common property of the world—and this fact is even now recognized in the circumstance that Luther seems to belong to the present epoch, and to be also in sympathy with universal Christendom, with humanity and the race. By divine right he has become a king whose realm knows no frontiers except where humanity ceases to exist. He is a hero of the heroes, and the greatest of the great, and probably no man ever lived whose influence has been so wide-spread and deep. It is almost impossible to conceive what would have been and would now be the condition of the world without the Reformation brought to a climax by Luther. This nineteenth century has through him the privilege of mounting to the true well-spring of Christianity and drinking the living water at its source.

Luther began life in the miner's cabin, and has always been dear to the masses because he was one of them. Through trial and tribulation of both parent and child he acquired the education that made him so powerful and effective. The father destined him for the law, but God claimed him for a loftier sphere, and brought him to it through tears and affliction, and hunger and need. For a period he submitted to all the austerities of the church, and broke from them only when he perceived that they were used for the purpose of humiliating its subjects to the condition of slaves of the priesthood. With this conviction came the heroism to resist tyranny even to facing both pope and emperor at a time when such audacity was considered certain death. This boldness made him indeed the "Lion of the Reformation," and gave him courage to appear before his accusers in the great Diet, and to burn the bull of excommunication issued against him.

But the greatest demon that he conquered was that of ignorance. His translation of the Bible into the language of the people was his greatest gift to humanity and Christendom. He thus brought the truths of the Scriptures down to the comprehension of the peasant and the child. No greater work than this had been done since the establishment of the Christian Church. The light of the Gospel dispelled the darkness from many hearts and drove away the evil spirits that had been choking the truth from the minds of men that their shackles might be bound the more tightly.

In view of these facts, every place where Luther was active in his life has now become sacred to his people, and, in the present year, a shrine where they rejoice to gather. The centennial festivals began at Erfurt and Eisenach, the scenes of his early struggles, where thousands recalled the scenes of his early life by representing them again as if he were alive and among them. The students of Germany have remembered his retreat on the Wartburg by gathering there for a characteristic celebration, in which all the universities were represented. On these occasions the programmes were sure to contain sermons by distinguished divines on themes once treated in the same spot by Luther himself; and his battle-cry of religious freedom was sung by thousands and tens of thousands at once. "A mighty fortress is our God," was never before sung with so much enthusiasm in Germany or elsewhere as on these occasions.

And thus the enthusiasm has gone on culminating until just now nothing is heard or thought of in all the Fatherland but the undying deeds of Luther. These influences are coming on Germany at a fortunate period, for she is now fighting a battle with the same power that Luther once faced, and will receive fresh courage from his spirit.

### BRIEF MENTION.

The latest information from Rev. John S. Inskip is most encouraging. He has recovered his consciousness, and partially his speech. His physician hopes that he may rally again.

The society that considers the claims of "Our Dumb Animals" has been eminently successful in establishing "Bands of Mercy." There are now 226 in the country, with 61,000 members. This gives good promise as to the progress of humanity in the land.

We go to press with the State canvass at the height of its excitement. Our paper will issue amid the cheers of the victors and the enforced, but reluctant, resignation of the defeated. The will of the majority becomes the voice of Providence, and God overrules as well as rules in the affairs of men.

"It is Addition," says a critical correspondent, who sees everything in Zion's HERALD, and did not fail to read the article of Rev. F. Woods in our last issue, "and not Shakespeare, who puts into the mouth of Portius the words—

"'Tis not in mortals to command success,  
But 'twixt our lives and the great God doth lie."

The four-hundredth centennial of Luther's birthday will be widely celebrated over the country. There will be many public meetings on the 10th and the Protestant pulpits generally will notice the event on the Sabbath following. We have an able and interesting survey of the times and the man which will appear with other articles related to this important era, in succeeding issues of our paper.

Setting aside the Churchman's characteristic estimate of the church, and embodying simply the Church of England and the Episcopalian Church in the United States, and not the whole catholic body in Christ, the pastoral letter of the Protestant Episcopal Bishop is an able, well-written and impressive Christian missive to his clergy and laity, and may be read with profit by the members of all the sister denominations.

The Methodist Witness, the annual festival organ of the First M. E. Church, Manchester, N. H., contains a very full history of the origin and progress of the church, compiled by the pastor and editor, Rev. J. W. Presby. We always welcome these historical sketches. Carefully filed away, or copied into the church records, they will become invaluable hereafter.

Mr. H. W. Douglas, well-known as the popular and efficient publisher of the Methodist during a large portion of its existence, has become assistant publisher of the Christian at Work. That paper closes the seventh year of its history under its present vigorous management in the enjoyment of marked prosperity. It deserves to be so for its edited with great versatility and sustained by able correspondents.

Rev. Bro. Best has a good time all to himself on our second page. He enjoys his fun, and it certainly does not harm the editor. It does not require either mathematics, or the aid of Providence, to see that he has not hit anything that we have said. The New England Conference, for the last ten years, has required the presiding bishop to yield to providential indications in the extension of the term of several of our pastors beyond the limits of the law. It is flying in the face of Providence to simply make such irretrievable incidents legal.

The Providence Journal of Nov. 1 contains the interesting and instructive annual report of Rev. H. W. Conant, agent of the Rhode Island Temperance Union. The seventeenth annual meeting was held in the Matheson St. M. E. Church, Oct. 21. Animated discussions during the day and evening upon topics of immediate interest in the great reform showed both the earnestness and harmony of temperance workers in that State. The temperance forces throughout the State are admirably organized by the efficient general agent.

A generous and devoted lady of Salem, Oregon, sends us \$5 to assist in giving ZION'S HERALD to such as are not able to pay the subscription price. Three families will thus be made happy and grateful for a year, and the kindly donor will be doubly blessed also.

Father Hyacinthe, one of the most eloquent of the age, who broke with Popery on the question of the infallibility of his head, but still accepts its doctrines and forms, has reached this country. His wife and son had preceded him. He comes to secure money, by lectures and applications to generous parties, to sustain his work in Paris. This has not been a success, with all his remarkable endowments. He is neither one thing nor the other—Protestant or Roman Catholic—and his failure is predestined.

Indiana Asbury University seems now in a fair way to avail itself of the generous offers of Hon. W. C. DePauw. Certain gifts from the town of Greencastle, where it is situated, and from individuals are assured, and Mr. DePauw pays \$2 for every one otherwise subscribed. This will amount to nearly \$400,000. The University is to have an interest in his estate which will ultimately become a very large endowment. The name of the institution is to be changed to that of the liberal donor.

Rev. I. T. Johnson, of Oxford, Mass., has been for a number of years one of the most effective of the evangelists laboring in New England. He has co-operated with many of our pastors in leading churches, always to their entire satisfaction, and often with remarkable spiritual results. He is now called to the West to render service, and we cordially commend him to the confidence of our brethren where he may enter upon revival work. He is, after all, a simple, unassuming man, and his success is due to the power of his message, and to the sincerity of his life. He is now in Worcester and Charlestown, also, will be gratefully remembered by the older members still surviving. Dr. Scudder comes on an errand to bury his brother-in-law, Mr. Caleb Pratt, who was formerly well known in this city and a member of Broadfield St. Church. He died suddenly and painfully in New York, last week. His wife, Mary Ann Motley, of a much-respected Methodist family in this city, died some years ago. Dr. Scudder is preaching as an effective pastor in the New York East Conference, at Bethel, N. Y.

Could there be a more vivid illustration of the influence of one's "environments" than to find in the pastoral letter of the late Protestant Episcopal Convention, written by Bishop Huntington—by descent a Puritan, only just now a Congregational Unitarian, son of the free atmosphere of New England, agent for the last year of the Protestant Episcopal organization—such an appellation of the churches of the other denominations as "a Concord of Evangelical Volunteers," in contrast with "the Church"—one of the smaller bodies in our American Israel? Such is the effect of "environment."

Among the most striking displays of our artistic American products in the great Fair at the Merchants' and Mechanics' Institute, are the specimens of cut-glass ware and fancy work from the New England Glass Works, at East Cambridge. The late Mr. Wm. L. Libbey, who with his son carried on the business, lived only long enough to witness the arrangement of the elegant specimens of glass work in their allotted portion of the Exhibition. He had been eminently successful in producing certain rare effects in tinting, as well as many exquisite ornamental and useful specimens of glass manufacture. It is left to the son to carry out the father's plans, and we trust, to perpetuate the esteem and respect in which the father was held as a Christian and business man.

Miss Alice M. Guernsey writes from Wareham, Mass.:—"Packages of Christmas and birthday cards (too numerous to mention) have been received, and sent to be packed in a box just starting for Moradabad, India. The bright cards will carry their own messages of love and good-will."

We have received a copy of the Lutheran Year Book for 1884, edited by Rev. Sylvanus Stall, A. M. It presents full statistics of the Lutheran Church at home and abroad, with valuable tables showing the comparative progress of the Roman, Greek and Protestant churches. One is a little surprised, at first, to see that the Lutheran Church outnumbers all the other Protestant churches combined, being placed at 40,000,000 by Johnson's Cyclopaedia, and even higher by Lutheran authorities; but in Europe, as with the Roman Catholic Church, in every country where it is the State religion, all the population, being baptized into the church, are received as members, irrespective of moral and religious standing. If the attendants upon other Protestant churches were received in the same way, their statistics would be swelled many fold. This year book is particularly valuable for its abundant religious statistics, as well as for its denominational information. The booksellers will have it. Price 25 cents.

Among the new hand-books in the Chautauqua and Lyceum series, published at the Book Rooms, New York, are "Readings from Herbert Spencer on Education"—far the most practically useful book from the prolific pen of its author; "Jerusalem, the Holy City," by S. J. M. Eaton, D. D.; "Alcohol," by Rev. C. H. Buck, A. M.; "Readings from Oliver Goldsmith"; "Words," by Mrs. V. C. Phelps; "Plant Life," by the same author; "Readings from Cowper"; "Art in the East," by Rev. E. A. Rand; and "Ten Days in Switzerland," by Rev. H. B. Ridgeway, D. D. Each book can be read in less than an hour, but the information received from them will be lasting.

The present number of the Bibliotheca Sacra is its last under the present editorial supervision. It will hereafter be published in Oberlin, Ohio, and also in Andover, and will be under the editorial management of Prof. G. Frederick Wright, D.D., and Mr. W. G. Ballantine. Its venerable and able editor for so many years, Prof. Edwards A. Park, will remain, with others in New Haven, Hartford and Bangor Seminars, associate editors. Dr. D. W. Simon and Dr. Archibald Duff, of England, will also be in the editorial corps. This last number is a full and very able one, treating upon the question of the Pentateuch, upon Sociology and Theism and Ethics, Divine Foreknowledge, Relation of Death to Probation, the Brahmo Samaj and Celsus of Caesarea. The character of the periodical in the future will, doubtless, be much as in the past.

Rev. John W. Hamilton, of the People's Church, read, some month since, in the Boston Preachers' Methodist Meeting, one of the ablest essays to which it has listened for a long period. It made a strong impression when it was heard. It was called out by the discussion over the commendatory resolution in the case of Col. J. E. Bryant, but covered the whole question of distinction of race and color in educational and church work at the South, as related to the Methodist Episcopal Church. The discussion by Mr. Hamilton is in excellent temper, and is conducted with eminent fairness, but with all the earnestness of intense conviction. He, without doubt, expresses the sentiment of New England, with only rare individual exceptions. It is a conscientious voice that must and will be heard. Its appeal is to a Christian conscience, and there can be no doubt as to the ultimate response. The essay has been neatly printed at the request of the Meeting, and can be found at Magee's. Price 25 cents.

It seems verging on forbidden ground for the imagination to attempt to penetrate the curtain which separates the two worlds. Christ simply revealed the immortal life, but indicated that it had no analogies in the present state. John, the saintly, affirmed that "it doth not yet appear what we shall be." Paul, the eloquent, could find no earthly colors with which to paint the scenery of the third heaven. What he saw had no mortal symbols. Adventurous spirits, however, still dare to pierce the unveiled. Mr. Oliphant sends her "Little Pilgrim" into the highest heaven, and records the amazing revelations which opened before her. And now the esteemed and gentle Miss Elizabeth Stuart Phelps, having once before drawn the Gates Ajar, has boldly entered in, and given the world, through the pen of Houghton, Mifflin & Co., the vision, "Beyond the Gates." To us it seems almost shocking. We do not fail to appreciate the exquisite literary beauties of the work, the great tenderness and chasteness of much of the detail, the pathetic and soothing influences of the volume like an evening vesper or a subdued death-scene; but the whole adventuresome flight into the unveiled world seems like an audacious treading upon holy ground with sandals of science, and there can be, at the best, only a limited, earthly paradise. The arts and even trades are quietly going on in the skies. Beethoven still holds his baton and leads a marvelous symphony concert among the enraptured redeemed. The picture of the Divine Master is indescribably touching, but the divine is still singularly veiled in the human, and He is, although enthroned, still the Son of Man rather than the King of Kings. The remedial system set forth in the volume, and its eschatology, are original; surely not such as are revealed in the New Testament. The influence of the book must be to lull all spiritual anxiety in reference to the future, either in regard to those who are now rejecting the offers of the Gospel, or as to one's own personal happiness in the immortal state. The worst form of tribulation seems easily endurable as set forth in these pages, and the work of relieving souls from the lower atmospheres and securing their translation seems to be hopefully going on continually. Simply as a dream of the fevered brain the volume may be considered a remarkable work of literary art; but as a serious attempt to catch foregleams of Paradise, it is a failure.

### Among the Publishers.

Coming events cast their sunshine as well as shadows before. The approach of the holidays is happily betokened by the issue of handsomely illustrated and attractive books. James R. Osgood & Co. send from their presses an elegant illustrated edition of Alfred Tennyson's PRINCESS—the widest read and best appreciated of all his longer poems. It is published in a quarto form. Paper, type, binding, and the artistic work are of harmony, rendering the volume one of the choicest of the gifts of the season. There are about an hundred illustrations from drawings by leading American painters, engraved by the best-known artists in steel and wood.

The same House, in the same elegant style of mechanical execution, issues RICH DAYS ABROAD, by John L. Stoddard. The volume embodies Mr. Stoddard's very popular lectures upon his Spanish tour, his ad-

mirable description of the Passion Play at Ober-Ammergau in 1880—one of the most impressive of his illustrated addresses—and picturesque descriptions of St. Petersburg and Moscow. This volume of richly illustrated pictures taken under his supervision during his tours. The volume forms a beautiful holiday gift-book, and is, also, of permanent interest and value.

E. P. Dutton & Co., New York, issue two charming poems, with silk fringed, ornamented covers, in boxes, BELLS ACROSS THE SNOW—a sweet Christmas song by the late Frances Eliza Haverall. The illustrations are happily designed, and are engraved under the supervision of George T. Andrew. The other poem, published in the same exquisite taste, is FLORENS OF THE NIGHT, by Frederick William Faber, D. D. The illustrations of this admirable hymn are by Edmund R. Garrett. These gems of art are \$1.75 each.

From the same House, published in a neat quarto, and appropriately illustrated, we have the devout and impressive HYMN OF HYMN OF REV. JOHN KEBLE, a portion of which is found in all the later collections of "Songs for the Sanctuary." On how many lips has this hymn become a prayer:—

"Abide with me from morn till eve,  
For without Thee I cannot live;  
Abide with me when night is nigh,  
For without Thee I dare not die."

The designs and engravings are worthy of the subtling and elevating lyrics. Price \$1.75. Thomas Y. Crowell & Co. issue in boxes, in a series of the "Popular Poets," the new welcome AURORA LEIGH, by Elizabeth Barrett Browning, from the twelfth London edition, printed on fine paper, in neat type, and illustrated by well-known artists. Crowell & Co. also issue, in the same style, and illustrated by well-known artists, the popular and often-printed poem by Owen Meredith—LUCILLE. Both these volumes have portraits of their authors as frontispieces. They are executed in a very attractive style, and are sold for \$2.50 a volume.

Copies, Uplam & Co. issue, in neat, limp covers, picturesquely illustrated, SPANISH WAYS AND BY-WAYS, with a Glimpse of the Pyrenees, by William Howe Downes. This is a very lively account of a late tour through portions of Spain, and visits to a number of the chief cities. The books on Spain are coming upon us like a flood. Different eyes and tastes fasten upon different aspects of the country and varied social peculiarities, while the personal incidents give a peculiar piquancy to the descriptions of different tourists. This volume will readily demonstrate its right to a place among the entertaining and instructive travels of the day. Its beautiful style of publication will render it a favorite gift to bestow or to receive.

The success of the "Three Vassar Girls Abroad," by Lizzie W. Chapman, last year, secured for the present season, THREE VASSAR GIRLS IN ENGLAND—a quarto volume, with ornamented covers, profusely, and often amusingly, illustrated. In the same rollicking style, observing all the humorous aspects of social life which are met, and full of laughable incidents, this lively volume gives the sights and incidents of a delightful tour over England. It will not lack interested readers, and will be a popular holiday gift to our fair student girls. It is published in Boston by Estes & Lauriat.

Now is the favorable time to push the canvass for new subscribers for ZION'S HERALD. Back numbers will be sent from October 1, making FIFTEEN MONTHS for one subscription. We hope no minister in New England will fail to make the offer known to his congregation. Specimen copies free.

### Little Rock University.

MR. EDITOR: Day before yesterday, Oct. 25, Philander Smith Hall was dedicated by Bishop Wiley and Dr. Rust. This beautiful and commodious building was planned and built by the Adams brothers of Chattanooga at a cost of nearly \$14,000, for the Freedmen's Aid Society. The college receives its name in recognition of the gift of \$10,000 for the hall by the wife and children of Mr. Smith, who died not long ago at Oak Park near Chicago.

The feature of the dedication was the address of the visiting officials. Dr. Rust was original and powerful, as he always is. The people here in the South listen to him as to an oracle whenever he speaks. The Bishop's address was remarkable in containing a simple statement of the Southern problem from the side of the facts and of practical experience. Such a statement is remarkable because it is rarely made, especially by one so thoroughly acquainted with the state of the case and so well able to discern its merits as the Bishop. Statements of the Southern question abound; but not such as accepted and made the basis of a settled policy, will lead to success in the work. The Bishop said that the church, now looking over her family in the South, sees about five hundred thousand children with black faces and about two hundred thousand more with white. They are not upon an equal footing. Two hundred years of servitude and degradation have not left the one race in the same condition that two hundred years of culture and ease have left the other. They may be equal in the eyes of the law or in the sight of God, but they are far apart in intelligence, in wealth, in social and family life. The naked fact, the great question is how to bring them together. If any one would hold the church responsible for this separation, let him remember that the church found them separated. If any one says, "Let the church bring them together," the plain answer is, "We cannot. They will not go together." If some hot-headed adviser says, "Then let the whites go," the answer is, "Let the whites go. Let the negroes stay. Let the question, this is the worst possible way to help the colored people." The Bishop made a tremendous hit by appealing to the colored people themselves to say who it is that builds and cheats and reviles them—the educated white man or the ignorant, ruffian. They all know the answer to this, and it isn't difficult for them to see the reason that requires for the equalizing of the race a liberal education for the issue of the South. The address was received with hearty satisfaction by all. The colored people enjoyed it because they believed it, and they held whatever seems like a clear view of the situation with a practicable policy of relief. The Bishop Jones, of the African Church, one of the most influential colored men in the South, west, who was present, remarked that these statements were simply unanswerable. Many prayers were offered for the success of the college thus dedicated to the holy cause of educating and elevating the colored race, and for continued grace and wisdom to rest upon our beloved and revered fathers, the president and secretary of the Society through which we labor to serve the church.

E. S. Lewis.



## The Churches.

(See, also, page 7.)

## MASSACHUSETTS.

## NEW ENGLAND CONFERENCE.

**Boston Preachers' Meeting.**—Rev. G. S. Chadbourne read an able, conservative paper upon the caste question. The Evangelical Alliance meets next Monday in Wesleyan Hall.

**Boston, Bromfield Street.**—Rev. O. A. Brown is very popular with his people, who are earnestly laboring with him for the revival of God's work. Dr. Foster will be one of the number. The church is constantly receiving accessions. The pastor is doing grand old work and keeps his church full. Hon. Neal Dow recently delivered an address on prohibition to an audience of 1,400 people. The spiritual and financial interests were never better.

**Swedish Mission.**—It moves on gloriously. Two Sunday-schools are maintained. A new church 40 x 65 is going up, and another will be commenced in the spring. Pastor Sorlin and his family gave a concert, Oct. 27, which drew four or five hundred people and \$150. The Worcester Swedes deserve, as they need, a little help, which will soon give two flourishing churches in the city.

**Williamsburg.**—Rev. A. C. Manson is meeting with merited success. The church under his wise management is reaching a high standard in all departments.

**S. S. CONVENTION AT UXBIDGE.**  
A pleasant and profitable Sunday-school convention was held at Uxbridge, Mass., on Wednesday, Oct. 31. The exercises opened with a devotional service led by Rev. S. L. Rodgers. Rev. Wm. Pentecost opened the discussion of the first subject, "The Bible and Catechism in the Sunday-school." Bro. Pentecost's address was very able, and by motion he was requested to prepare it for publication in ZION'S HERALD.

Several participated in the discussion. Rev. J. W. Fenn, of Spencer, one of the vice presidents of the M. E. S. Union of Worcester Co., arrived and took the chair. A hymn was sung. Bro. Fenn, after saying a few words to the convention, called on Dr. Maltbie to lead in prayer. Rev. J. C. Smith gave an address on "Prayer in the Sunday-school." He considers prayer to be one of the forces of the universe, and finds its basis in the covenant relations between God and man. He ably illustrated and enforced the efficacy of prayer, and showed how it should be adapted to the Sunday-school.

Mrs. L. D. Bragg, of Whitinsville, then read a paper entitled, "Post-Graduates." Dr. Knowles, of Worcester, spoke on "Order and Reverent Deportment in the Sunday-school." The speaker thought that the best way of teaching reverence to the children is to have reverent officers and teachers. Let children understand that the Sunday-school is a place where God is worshipped, and that they are expected to behave as in the house of God. Dr. Maltbie spoke of the excellent way in which the superintendent at Milford opens his school, and by request Rev. Mr. Nichols gave the order of the opening exercises of that school.

Not the least pleasing feature of the convention was the beautiful collation provided by the Uxbridge school. After partaking, the convention again opened, with prayer by Rev. R. H. Howard. The opening of the question-drawers showed an increase of thought on the part of the teachers, for the questions were evidently asked to gain information, and not to raise an argument or strike at some one's failings. The questions were answered by Dr. Knowles, Dr. Maltbie, Bros. Nichols, Pentecost, Brown, Talbot, Mrs. Bragg, Mrs. Hudson and L. D. Bragg. Rev. E. A. Howard's essay, "Bringing the Children to Christ," was listened to very attentively and enjoyed by all. Dr. Maltbie, with his accustomed force and energy, opened the discussion, "How to counteract the influence of dime novels and pernicious reading?" He thought the best way was not merely to brand such reading as pernicious, but also to put a higher and better literature within reach of the young, and show them the wisdom of reading the best. He strongly recommended the C. L. S. C., and Dr. Knowles gave a practical suggestion that every Sunday-school should be provided with several copies of the C. L. S. C. books for the benefit of such as can ill afford to buy.

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The audience during the day was large, and the church was filled in the evening when Prof. A. A. Wright gave his lecture, "The Old Bible or the New?" Which? and every one seemed well pleased with both convention and lecture.

**MAINE.**  
The many friends of Rev. J. N. and Mrs. Marsh will be sorry to learn that they have moved away out of the State of Maine. Since Mr. Marsh's falling health compelled him to take a superannuated relation, he has resided in Pittsford and Portland. In both places he has labored with all his might to build up the churches, rendering most efficient aid to the pastors. Whatever church may have the good fortune to receive into its fellowship Bro. Marsh and his wife, may well be congratulated, for both are earnest, devoted, successful workers for Christ.

**Beverly.**—Rev. John Capen was recently visited by a large number of his parishioners, who left many useful pounds behind them. Mrs. Capen received a well-filled purse—a birthday gift.

**Highlandville.**—This church has been well wrecked with its debt of \$6,000. Rev. Z. A. Mudge has undertaken its deliverance, with all the enthusiasm of youth, despite his three-score years and ten, and with a zeal,

heroism and self-sacrifice of the best of the olden times. He has already paid \$4,000 of this sum, and with God's blessing will save the church. He still is laboring to reduce this amount, and deserves the sympathy, prayers and generous aid of his many friends.

**Worcester, Trinity.**—Rev. W. F. Warren, D. D., of Boston University, recently preached his sermon on "My Church" before a large congregation. It was the first of a series of sermons to be preached here Sunday evenings by prominent ministers. Bishop R. S. Foster will be one of the number. The church is constantly receiving accessions. The pastor is doing grand old work and keeps his church full. Hon. Neal Dow recently delivered an address on prohibition to an audience of 1,400 people. The spiritual and financial interests were never better.

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We understand that Mr. Marsh has taken the agency for the State of Minnesota for the sale of "Pino Palmine Bedding," with headquarters in Minneapolis. We can, from personal acquaintance with the Christian character of the agent, and also from personal test as to the sterling worth of the bedding he has to offer, give our unqualified indorsement to both.

GEO. D. LINDSAY.

## Portland, Me.

Prof. A. F. Chase writes: "We are, by telegraph, informed of the sudden death of the youngest daughter of Rev. Stephen Allen, D. D., of the Maine Conference, Mrs. Carrie E., wife of L. J. Goodrich, esq., of Walla Walla, W. T., aged 26. Mrs. G. died in her western home, of malarial fever, on the morning of Nov. 1. The young couple were united in marriage in June last, and their Christian home had brightest promise. The funeral will take place at Cumberland, Me., on the arrival of Mr. G. with the remains, but it is impossible to give the date."

As the first-fruits of the remarkable revival which has been in progress in Richmond the past two months, fifty-five persons were baptized last Sabbath at a union baptismal service, in the Kennebec river. Bro. F. W. Smith baptized twenty-two by immersion and seven by sprinkling. Rev. Mr. Churchill, Free Baptist pastor, baptized twenty-five, and the Congregational pastor baptized one by immersion. Nearly two thousand were estimated as present on the banks of the river during the service, and the utmost solemnity prevailed throughout. At the union service in the Town Hall in the evening, several arose for prayers. The revival continues with unabated interest. Bro. Smith is having a glorious closing of his three years' term at Richmond.

Rev. Bro. Loughton and wife, of North Augusta, were remembered by their many friends on the fifteenth anniversary of their marriage. Beside a pleasant evening between pastor and people, the gifts of the occasion amounted to about \$40.

Rev. W. S. McIntire is holding a short preaching service at Winslow, in connection with his Waterville church. The old chapel has been moved into a hamlet of the Lockwood Company, and there is promise of a new society in the near future.

The report of the State canvass by C. M. Bailey's workers, made at the late Y. M. C. A. at Augusta, shows that 1,200 requests for prayers were made in connection with their meetings during the past year. It is impossible to estimate the good accomplished by these men employed by this noble Christian gentleman.

The union revival work in Gardiner still goes on with great power. Many of the young people of the Sabbath-schools, as well as the older classes, are being reached by this work of grace. An interesting feature of the work is the co-operation of several of the teachers of the day schools, who by sympathy and voice give themselves to the work of saving the young people under their charge. Mr. Heath, principal of the grammar school, grandson of Father Asa Heath, has been specially active. Scores have already been converted.

Rev. Dr. Stone, of Farmington, has organized a lyceum in connection with his society, for the intellectual and moral improvement of both young and old. Dr. Stone is president, and Miss Norcross, secretary.

Rev. N. C. Clifford is supplying Leeds Circuit.

Rev. F. C. Rogers is announced to preach the first Sabbath of November, on "The Dance of Modern Society."

A good religious interest prevails in Auburn M. E. Church. Revival and church building can well go hand in hand, with Bro. Sprague to guide them.

**NEW HAMPSHIRE.**  
Gleanings.—At Epping there have been three conversions recently. An elegant twelve light chandelier has been placed in the church, and a paper published netting about \$100. Congregations are large. A course of lectures is being arranged, to be delivered soon.

Showers of blessings are falling on the Main St. Society, Great Falls. Several were converted at the camp-meeting, and since then the interest has been growing. On the last communion Sunday the Lord came suddenly to His temple as the people were gathering about His table. All hearts were melted. Many who had not communed for years arose and went to the altar. In the evening several were forward for prayers. The next Sabbath ten were baptized in the river, five received into the church, and eight more at the altar for prayers.

One of the hardest-working men in the Conference is Rev. C. U. Dunning. His work among the prisoners in the House of Correction and the poor of the city is one that taxes brain and heart. He has frequent calls to preach, and if able seldom refuses. He is seen but little away from home, for he "sticks to his business" faithfully—too closely for his physical good, we fear.

The friends of Rev. H. Dorr will be glad to learn that he is getting along well in his injured condition. He goes on crutches, but is able to do all his work. He attends all his meetings, visits the sick, and attends to funerals, by being carried in a conveyance. He expects soon to have a foot, when he will lay aside his crutches, being assured by his physicians that he will not even need the use of a cane. He expects to be almost as good as new. His work is going well. Conference collections will be largely in advance of last year. The kindness of the people of the church and community has been almost without bound. Bro. Dorr will never forget their kindness.

The Methodist ministers of Manchester and vicinity propose holding month-

ly meetings for mutual improvement and friendship. The first was held Monday, Oct. 29, at St. Paul's Church. The day being rainy, some were detained who were on the programme. Enough were there, however, to have a good time. Rev. M. T. Cilley was elected president, and W. A. Loyne, secretary. A committee was appointed to prepare a plan for a preachers' meeting, which was adopted. It provides for the formation of an association to be known as the Preachers' Meeting of Manchester and vicinity; also that Manchester be the place of regular assembly, and that provision be made for the acceptance of invitations to hold occasional meetings with churches outside the city. It was recommended that there be a definite membership, with monthly dues, and that the officers be a president, secretary, and treasurer, who shall also be a committee on programmes. Rev. Otis Cole read a very excellent paper on "Methods of Pastoral Work," which was followed by general discussion. At noon lunch was served in the dining-room of the church, prepared by the ladies of St. Paul's Church. The next meeting will be held the last Monday of November.

Rev. J. W. Presby issues his annual sheet, the *Methodist Witness*. This time it is for the First Church, Manchester. It contains a large amount of advertising, and we should think would yield the church a good sum of money. The principal article of interest is the extended and well-written article by the pastor—"History of the First Methodist Episcopal Church in Manchester." It is worth reading by all who have an interest in the Methodism of this thriving city, and ought to be preserved in the records of the church.

Rev. W. A. Loyne has been "donated" by his friends. A barrel of flour, lots of groceries, and a sum of money, made a hard-working, sacrificing pastor feel good.

Rev. G. C. Noyes is stirring things at Sandwich, N. H. A series of meetings recently held have been very profitable. Several came out on the Lord's side. There is a good influence in the community.

**CONNECTICUT.**  
Thompsonville.—An adjourned meeting of the quarterly conference of the Thompsonville M. E. Church was held Sept. 28, at which it was voted to sell the old church property and erect a new edifice. Hon. J. L. Huston, though of another denomination, has generously given the society another building site at the west end of the street on which the present church stands. The new building will be of brick. A fine course of lectures is in progress.

**VERMONT.**  
The large congregation at the funeral of Sister Shewdendale on a rainy afternoon showed respect in which she and her husband are held by the people of Cabot. Bro. B. is left alone among strangers save as his people have shown themselves to be his friends indeed, to whose interests he will continue to devote himself with all his heart.

At Waterbury Centre they observed Sunday, Oct. 21, as "Old People's Day." The pastor, Bro. R. L. Bruce, preached from the words, "Men, brethren and fathers," speaking of the privileges and achievements of the past generation in things material, moral and spiritual, and of the rest that remaineth. At the close of the service an appeal was made in behalf of our worn-out preachers, their widows and children; and a generous collection of \$25 was taken. Well done!

Bro. J. D. Beeman spent last Sunday at his native place—North Fairfax—where he preached the Word and spoke in the interests of the Seminary.

The piano recital of the fall term occurred last Friday evening, in Seminary Chapel, and was a credit to all concerned.

Swanton has lost an honored and valued citizen in Bro. Geo. Barney. He had been a member of our church more than fifty years, and most of that time an official member; he had always been true—glorifying God by a well-ordered life and godly conversation. A good man has gone to his rest.

The pastor, Rev. A. E. Howard, has secured pledges for the Canaan church, which now guarantee the salvation of the property, so that all who have made pledges to the enterprise may hasten to forward the amounts to Bro. Howard direct, or to Bro. P. N. Granger, presiding elder, St. Johnsbury Centre, Vt. This success is greatly to Bro. H.'s credit.

We are pained to learn that the little son of Bro. J. W. Quinlan, of Middlebury, was seriously injured a few days ago by the kick of a horse which broke his jaw in two places; but he is doing as well as can be expected under the circumstances.

The next Conference is to be held at Montpelier—the M. E. society furnishing church and lodgings, and the preachers paying their own board. Such low rates for meals can be secured that it is believed the brethren will want to make the arrangement permanent; our wives will now feel free to go, and we can hardly afford to leave them at home at these rates.

Bro. T. P. Frost and his church at Bradford are in the midst of a very gracious revival. More than forty have committed themselves publicly for Christ, most of them within two or three weeks past in connection with extra meetings held there. Pastor and people are earnestly working and expecting still greater things.

Also at Landgrove, where Bro. W. R. Davenport has charge of the work, twenty had started in the way of life last week, with good indications for enlargement of the work.

Indications in other places give promise of a prosperous year in revival work on the district.

The Government Chemist Analyzes two of the Leading Baking Powders, and what he finds them made of.

I have examined samples of "Cleveland's Superior Baking Powder" manufactured at Albany, N. Y., and "Royal Baking Powder," both purchased by myself in this city, and I find them to contain:

"Cleveland's Superior Baking Powder."  
Cream of Tartar  
Bicarbonate of Soda  
Flour

Available carbonic acid gas 12.61 per cent, equivalent to 118.2 cubic inches of gas per oz. of Powder.

"Royal Baking Powder."  
Cream of Tartar  
Bicarbonate of Soda  
Carbonate of Ammonia  
Tartaric Acid  
Starch

Available carbonic acid gas 12.40 per cent, equivalent to 116.2 cubic inches of gas per oz. of Powder.

Ammonia gas 0.43 per cent, equivalent to 10.4 cubic inches per oz. of Powder.

Note.—The Tartaric Acid was doubtless introduced as free acid, but subsequently combined with ammonia, and exists in the Powder as a Tartrate of Ammonia.

E. G. LOYNE, PH. D.

New York Jan'y 17th, 1881.

The above shows conclusively that "Cleveland's Superior" is a strictly pure Cream of Tartar Baking Powder. It has also been analyzed by Professor Johnson of Yale College, President Morton of the Stevens Institute; Wm. M. Habshaw, F. C. S., Analyst for the Chemical Trade of New York; and other eminent chemists, all of whom pronounce it absolutely pure and healthful.

## Business Notices.

## SARATOGA SPRINGS.

## DIS. STRONG'S.

Remedial Institute, Open all the Year. Location delightful and central. Table and appointments first class. Bath department, complete and elegant, affording the only opportunity in Saratoga for Turkish, Russian, Roman, Electrothermic and Hydropathic baths. Society general and cultured. Summer resort of many eminent persons for rest and recreation.

**ADVICE TO MOTHERS.**—MRS. WING. A LOW'S SUFFERING SYRUP should always be kept on hand. It is a safe, reliable, and pleasant remedy for all the little ailments of infancy. It soothes the child, relieves the mother, and is the best remedy for all the little ailments of infancy. It soothes the child, relieves the mother, and is the best remedy for all the little ailments of infancy.

Miss SAWYER'S SALVE, as now prepared, cures more diseases of the skin than any other salve, ointment or lotion. The best family salve in the world, only 25 cents. All druggists sell it. WING'S & CO., Proprietors, Rockland, Maine.

**CONSUMPTION CURED.**  
An old physician, retired from practice, having been placed in the hands of the late Dr. J. C. Smith, of New York, who has cured many cases of consumption, asthma, and all throat and lung diseases, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

**Walker's Illuminated Pictures and Dissolving Scenes.** Upon all popular subjects with beautiful effects; illustrated lectures on "Sights in London" and "Italy." "Natural Phenomena," etc. Only \$6 per evening. Splendid aid for Courses, Fairs, Societies, H. Alwood, free. Please address C. L. Walker, Salem, Mass. C. L. Page, Sec'y of the Y. M. C. A., Newburyport, writes, "Your views given here last winter, were highly complimentary."

Your health depends on the purity of your blood. People who realize this are taking Hood's Sarsaparilla with the best results.

**Money Letters from Oct. 27 to Nov. 3.**  
J. Andrews, S. Allen, E. C. Bass, E. R. Brown, C. Cook, A. H. Creash, L. B. Coddington, T. A. Dawson, A. G. French, C. E. Hall, A. H. Hosford, S. Hancock, M. R. Leno, A. S. Ladd, S. L. Merrill, P. Merrill, G. W. Ireland, J. H. Thompson, G. Woodruff, W. I. Ward.

**IMPORTANT.**  
When you visit or leave New York City, save Baggage Express and Carriage Hire, and stop at Grand Union Hotel, opposite Grand Central Depot, 400 elegant rooms fitted up at an expense of One Million Dollars, reduced to \$1.00 and upwards per day. Elevator, Restaurant supplied with the best. Horse Cars, Stages and Elevated Road to all depots. Families can live better for less money at the Grand Union than at any other first-class hotel in the city.

**Marriages.**  
GOULD—BROMLEY.—At the People's Church, Saratoga, N. Y., by Rev. J. W. Hamilton, Daniel Gould and Clara H. Bromley, both of Boston.

HUFF—DE WITT.—At the same place, Sept. 5, by the same, John Bowman Huff and Eunice E. De Witt, both of Boston.

CERY—AUSTIN.—At the same place, Sept. 6, by the same, Romeo Cery and Mary E. Austin, both of Boston.

BISHOP—JORDAN.—At the same place, Aug. 19, by the same, Clayton Bishop and Ada L. Jordan, both of Boston.

ROBINSON—JAMESON.—In Boston, Oct. 20, by the same, S. C. Robinson and Miss Alice M. Jameson, both of Boston.

**RE-DEDICATION.**—The M. E. Church in Rockland, Me., will be re-dedicated Nov. 29. [Programme next week.]

**ROYAL BAKING POWDER.**  
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, adulterated powders. Sold only in packages. ROYAL BAKING POWDER CO., 108 Wall St., N. Y.

ESTABLISHED 1817.

JOHN H. PRAY, SONS &amp; CO.

IMPORTERS, Jobbers, and Retailers

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Standard Carpets

AXMINSTERS, MOQUETTES, WILTONS, BRUSSELS, TAPESTRIES, INGRAINS, OIL CLOTHS, LINOLEUM, LIGNUM, MATTINGS,

AT

Reasonable Prices.

John H. Pray, Sons &amp; Co.

558 &amp; 560 Washington St., BOSTON.

106 Tremont St., Cor. of Boylston St., Boston, Mass.

HOME SAVINGS BANK.

OPEN DAILY. For Deposits and Drafts from 5 A. M. till 2 P. M.

SAFE AS U. S. BONDS.

Interest and principal payable in New York Exchange, and collected and sent by mail or by express. Loans on improved Real Estate, worth 3 to 6 times the amount loaned.

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